

raise St. Albans into a town of free citizens, were hanged in the sight of those whom they had sought to liberate. One night their friends removed their bodies and buried them in a distant spot. Such were the feelings of vengeance breathed by the upper classes in the reign of terror that followed the Eising, that a savage order came from the King, bidding the townspeople to replace the bodies with their own hands. If anything could elicit pity from a hard heart, it would be the sight of friends and relations hanging up again on the gibbet the rotting bodies of those who had died in the common cause. But in the monastery the incident caused pious satisfaction. 'This/ says the monk, * was deservedly the foul office of men who usurped the name of " citizens " less justly than that of " hangmen," as they were called and became, by this deed incurring eternal ignominy/ The monks of St. Albans, judged out of their own mouth, knew nothing of Christian love, or even of common humanity, towards their* neighbours.¹

The history of the great Abbey of Bury St. Edmunds is just the same. In 1327 events occurred which show that the Eising of 1881 was not without precedent. A local 'jacquerie' took place on all the estates of the monastery. The merchants and townsfolk who lived under the abbey walls, uniting with the peasantry of the neighbouring villages headed by their parish priests, succeeded in effecting a social revolution. The town secured for itself the freedom and status of a gild, the peasantry were released from serfage. This state of things seems to have lasted for six months or more. Finally, on another outbreak of violence and rapine, the tardy vengeance of the central government descended on the rebels, several batches of ringleaders were executed, and the old rights of the House were restored. In 1381, with slight modifications, the same series of events was repeated.²

In the cases of St. Albans and St. Edmundsbury, we find the Church resisting efforts of the rural serfs to secure personal freedom, and repressing the ambition of a large

¹ Wals., i. 470-84, ii. 15-31, 35-41.

» *Ibid.* ii. 8-4; Green's *History of the English People*.*